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How to live,

and that well:

In all estates and times,

specially
when helps and comforts faile.



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*Of the most famous and noble
Deputy of the*

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To the Reader.

GOOD Reader, if thou wouldest be saved by thy faith in Christ, after death: thou must here live by it before death. And faith for the time of this life, hath two great uses. The first is to cut off worldly sorowes and cares. It is the common fashion of men, to multiplie their cares out of measure, and thereby to make their lives most miserable. For first of all, beside necessarie labours, they take upon them many needlesse and superfluous businesses. Secondly their manner is, to care not onely for the labours to be done, but also for the event and success of their labours, that they may alwaies prosper and never be crossed: but this care belongs to
God

To the Reader.

God alone. Thiraly they content not themselves with their lot and condition, but seeke by all meanes to increase their estate; and to make themselves rich. Lastly they exercise themselves not onely in disposing of things present, but they forecast many matters in their heades, and plotte the successe of things to come. Now faith, when we have done the works of our callings according to the prescript of the word of God, faith (I say) makes vs commend to God the blessing, successe, & event thereof by prayer and affiance in his promises, not doubting but he will giue vs all things necessary. And if we want the blessing and successe we looke for, yet faith makes us to renounce our owne desires, and in silence to quiet
our

To the Reader.

our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits ende, knowes not what in the world to doe, beeing (as it were) plunged into a sea of misery, faith gines direction and staies the minde. For when all temporall things faile vs even to the very skinne and life, faith preserves within vs an affiance of the grace and mercie of God, and the hope of life everlasting. Faith shewes vs hidden things not to be discerned by sense and reason. Life everlasting is promised vs, but we die for all that we heare of the resurrection, but in the meane season we rot in our graues: we are pronounc'd blessed, but yet we are overwhelmed with infinite misery:
abun-

To the Reader.

Abundance of all things is promised, but for all this we often hunger and thirst: God promiseth to heare us and to be present with us, but he seemes oft times to be deafe (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes us lift our minds above the whole world, to apprehend the inuisible and unspeakable things of God which he hath reuealed and promised unto us. These things I shewe more at large in this small treatise following; read it at thy leisure, use it for thy good, and see thou be a doer of them.

W. Perkins.





Hab. 2. 4.

*The iust man shall live by his
faith.*

IN the former chapter the Prophet complaines, and expostulates the matter with God, why the Iewes the people of God should be oppressed by the Chaldeans, the enemies of God. In the beginning of the 2. chapter the Lord makes answer to the Prophet, and the effect of the answer is this: They shall certainly be deliuered in the time appointed, but they shall not yet be deliuered. Vpon this answer the Prophet

A **I** might

might happily obieſt on this manner : How then ſhall the afflicted Iewes be able to liue in the mean ſeaſon ; the Lord answers by a diſtinctiō thus ; The vniuſt man puffſ vp himſelfe with vaine confidence , but the iuſt man ſhall liue by his faith.

For the better vnderſtanding of the words, ſiue things are in order to be explained. The firſt, what is meant by the iuſt man. Iuſtice mentioned in the word is twofold : the iuſtice of the law, and the iuſtice of the Goſpel. The iuſtice of the law hath in it all the points and parts of iuſtice , and all the perfection of all parts : and it was neuer found in any vpon earth except Adam and Chriſt. The
iuſtice.

and that well.

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iustice of the Gospel, hath all the parts of true iustice, but it wants the full perfection of parts: as a childe hath all the parts of a man in the infancie, though it want perfection of stature and talnesse. And this kind of iustice is nothing else, but the conuersion of a sinner, with a purpose, will, & endeauour to please God, according to all the commādements of the Law. Thus was Noe iust, Iob, Zacharie and Elizabeth: and thus must the iust man be taken in this place for one that turnes to God, & by grace indeauours to please God, according to the whole law of God in his place and calling.

The second point to be considered is, what life is here

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meant

Handwritten notes and signatures:
Luk. 1. 6.
Iob 1. 1.
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26

meant? As death is here two-fold, the first and the second; so is life. The first is the conjunction of the bodie and the soule, the second is the conjunction of the whole man with God. The first is called naturall, the second spirituall or eternall life: and both are meant in this place. For Paul brings this very text to proue the iustification of a sinner by faith; and iustification is a part of spirituall life: because it is the acceptation of a sinner to eternall life. And for this cause the prophet saith, The iust man *shall live*, having relation not onely to the time of affliction then to come, but also to eternall life.

Rom. 1. 17.
Gal. 3. 11.

The third point to be considered

and that well.

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sidered is, what is the faith here meant? And that is justifying or saving faith; because we must live by the same faith, whereby we are saved. And faith hath his effect not onely after this life, but also in this life. We must live first by it before we can be saved by it. Paul therefore in his own example expounding this text, faith, *And in Gal. 3. 10. that I live in the flesh, I live by the faith of the sonne of God, who hath loved me, and given himselfe for me.*

The fourth point is the construction of the wordes; and that is two waies. The first is thus, *The iust by faith, shall live:* the words *by faith*, being ioyned vpon the word *iust*. And then the sense is

A 3

this:

this: He that is iust by his faith, shall live, or haue eternall life. The second is thus: *The iust, shall live by his faith:* the words *by faith*, being ioyned to the words *shall live*; & then the sense is this: The iust while he liues in this world, he shall live by his faith. This latter construction and sense, I rather choose and embrace, *Gal. 3. 11.* because Paul, ouē in this sense brings this text to prooue that life eternall, and consequently iustification comes not by working according to the law, but by beleeuing, and he makes an exposition betwene *living by faith*, and *living by workes*.

The fifth and last point to be considered is, How a man should live by faith. Because this

and that well.

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this last point is of great moment, I will spend some time in the explaining of it. That a man then may liue by his faith, two things are required: the first, that faith be rightly conceiued & grounded in the heart; the second, that after it is once conceiued, it *Raigne* and rule in the heart. That faith may rightly be conceiued, two things are required. The first is the knowledge of the word of God, for faith stands in relation to the word: & the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophets & Apostles*. By light Eph. 1.19. of naturall reason we vnderstand, that the world had a beginning and was made of

A 4

God.

Heb. 11. 3.

Psal. 56. 4.

God. Yet cānot reason breed
 in vs a certen perswasion of
 this point, but onely the testi-
 monie of the word of God:
 and therefore it is saide, *By
 faith we understand that the
 world was ordained by God.*
 And this made Dauid say, *In
 God I wil praise his word.* Fur-
 thermore, in the Word three
 things are to be knowne, pre-
 cepts or commaundements,
 because they teach obediēce:
threatnings, because they re-
 straine disobedience: *promi-
 ses*, because they serue to con-
 firme vs in our obedience.
 Againe, promises are either
 principall or lesse-principall.
 The maine or principal pro-
 mise is that, in which God of-
 fereth and reuealeth righte-
 ousnesse and life euerlasting
 by

by Christ. Within this promise is contained the graunt of remission of our sinnes, of necessarie patience, of the assistāce of the spirit of God, and of all gifts that are inseparably ioyned with faith. Promises lesse-principall are concerning deliuerances in temptations, safetie in daungers, health, wealth, libertie, peace, &c. And these must all be vnderstoode with an exception of the crosse and correction: and they shal so farre forth be accomplished as they serue for Gods glorie and the good of them that belecue. Now all these heads & points of the word of God must be knowne, and that in some particular sort, that a man may liue by his faith.

The

The second thing required for the right conceiuing of faith is, after the word of God is once known, *To trust God vpon his word*: yea to depend vpon it, & to build vpon it. This is the first & principall worke of true faith: & it is called by Paul *the obedience of faith*: and it is made the end and scope of the preaching of the Gospell: and not without cause. For this is the first and principal honour of god to beleue him vpon his bare worde; and thereby to make a cōfession of the truth of God. This the deuill knew right well: and therefore the first thing that he sought to ouerthrow in Adam, was his faith in the word of God: and the scope of the first temptation,

Roma. 1. 5.

and that well.

II

tion, wherby he assaulted our
Saviour Christ, was to over-
throw that faith & confidence Math. 43
he had in his father: saying, if
thou be the sonne of God,
commaund that these stones
be made bread: but this thou
canst not doe: therefore thou
art not the sonne of God.

That this obedience, which
we giue to God by trusting
his very word, may be right
obedience, it must haue fixe
conditions. First of al, it must
be *absolute*, for we must (as it
were) shut vp our owne eyes,
and simply without any more
ado trust god vpon his bare &
naked word, and suffer our
selues to be ledde by it. In na-
turall things experience is
first, and then faith comes af-
terward. And Thomas fol-
lowing

Rom. 4. 18.

2

Luk. 8. 13.

lowing nature desired first to
 feele, before he would be-
 leue. But God must be tru-
 sted, though that which he
 saith be against reason and
 experience. Thus Abraham
 beleueed God *against all hu-
 mane hope*. The secōd cōditi-
 on is, that this obediēce must
 be *sincere*. For we must trust
 Gods word for it selfe, be-
 cause it is Gods word; all by-
 respects set apart. They,
 which are as the stony groun-
 receiue Gods word and re-
 ioyce in it: and yet afterward
 in time of temptation goe a-
 wrie. The reason is, because
 they receiue the word, & re-
 ioyce in it not properly for it
 self, but in respect of honour,
 profite, or pleasure, which
 they looke to reape thereby.

Iohn

and that well.

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John the Baptist was a burning candle: and the Jewes reioyced in his light, onely in respect of the noualtie of it: and therefore the holy ghost saith, *they reioyced in it but for a season.* The third condition is, that we must trust God not in a part, but in his whole word: and therefore many faile in their faith, that are content to trust him in his promises of mercie & saluation, but list not to belecue him in his commaundements and threats. The fourth condition is, that we must trust God in his word, *with al our hearts,* that it may take deepe roote and be an ingrafted word. It is not sufficient for vs to haue a taste of the good word of God, and to receiue it with
ioy

Ioh. 5. 35

3

4

Iam. 1. 21

roy vnles we thoroughly and
 foundly build and relie our
 selues vpon it. The fifth con-
 5 dition is, that this trusting of
 God must be with *an honest*
heart, that is, with an heart in
 which there is a distinct and
 settled purpose not to sinne,
 but in all things to doe the
 will of God. The good hea-
 rers are they which receiue
 the word *with an honest and*
good heart. Without this can
 no man possibly liue by faith.
 He that puts away his good
 conscience, makes shipwrack
 of his faith. It is godlinesse a-
 lone that hath the promises of
 this life and the life to come.
 And none can liue the life of
 faith, but he that is a iust man.
 After that men haue made
 some good proceedings, and
 doe

1. Cor. 13. 5.

1. Tim. 2. 19.

and that well.

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doe know the word, receiue
it, reioyce in it, & bring forth Heb. 3.14
some fruit: if the heart for all
this be euill, it will cause them
at length to depart frō God,
by distrusting or by denying
credence to his word. The
sixth condition is, that the o-
bedience of faith must be *sta-
ble and constant*. The Lord
saith, *my soule hath no pleasure* Heb. 10. 24
*in them that withdraw them-
selves*, that is, which for a time
beleeue God, and afterward
pull backe their foot and goe
backe from their faith.

Seeing this is the right way
to cōceiue faith, to know the
word of god and to trust him
vpon the same word, all such
as would liue by faith, must
haue their harts kindled with
a desire to doe the things be-
fore

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 foundly build and relie our
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 lone that hath the promises of
 this life and the life to come.
 And none can liue the life of
 faith, but he that is a iust man.
 After that men haue made
 some good proceedings, and
 doe

1. Cor. 13. 15.

1. Tim. 1. 19.

doe know the word, receiue it, reioyce in it, & bring forth Heb. 3.14 some fruit: if the heart for all this be euill, it will cause them at length to depart frō God, by distrusting or by denying credence to his word. The sixth condition is, that the obedience of faith must be *stable and constant*. The Lord faith, *my soule hath no pleasure* Heb. 10. 34 *in them that withdraw themselves*, that is, which for a time beleue God, and afterward pull backe their foot and goe backe from their faith.

Seeing this is the right way to cōceiue faith, to know the word of god and to trust him vpon the same word, all such as would liue by faith, must haue their harts kindled with a desire to doe the things before

fore named, specially to giue credence to euery word of God. We may not forsake God for any creature: now we forsake him, when we distrust him in his word. Againe not to belecue God, is very Atheisme. For by this meanes God is made a lyar, and his glorie and maiestie is abolished. It is the greatest part of our glorie to belecue God: as Christ saith, *He that receiues his testimonie, puts to his seale, that God is true: that is, giues vnto God, as it were, a testimonial of his truth, and thereto puts his hand and seale. And what greater honour can there be then this, that the creature should giue testimonie to the creator?*

Thus much of the conceiuing

ceiuing of faith : now fol-
lowes the *Raigne* of faith.
The raigne of faith is , when
it beares rule & sway in heart
and life. For where faith is,
there neither thought , will,
affection, nor lust raignes, but
faith alone. It raignes by two
actions. First of all it mooues
& makes vs to attend on the
calling of God, & yeeld sub-
iection to him in all his com-
mandements. Paul saith, that *Rom. 3. 31*
faith *establissheth the law* : and
one reasō is; because it makes
vs doe that which the lawe
prescribes. Again Paul saith,
that his weapons are spiritu-
all and mightie, bringing e-
uery thought in subiection
to God. Now these *mightie*
weapons are the word of god, *2. Cor. 10.*
preached and beleueed. He
that

that is borne of God can not
 sinne, because the *seede of God*
 remaines in him, that is, the
 word mingled with faith.
 Noah his faith made him
 build an Arke at Gods com-
 mandement: after it was
 made, to enter into it, and not
 to dare to come out of it till
 he had warrant from God.
 Abrahams faith made him
 forsake his cuntry and kin-
 dred at Gods commande-
 ment, and got, he knew not
 whether. And that good o-
 bedience may be performed
 to euery commandement of
 God, faith works two things
 in vs, *memorie, attention.* *Me-*
memorie, whereby Gods word
 is laid vp in the heart; that it
 may be drawne out to vse
 when occasion shall be offe-
 red.

2. Ioh. 3. 9.

Heb. 11. 7.

Gen. 8. 16.

Psal. 119. 11.

Act. 16. 31.

red. *Attention* is, when faith makes vs seriously to consider and to belecue that the commandement of God is a cōmandement not for forme but in truth, and that it doth indeede pertaine to vs. An example of both these actions of faith we haue in Ioseph, who whē he was tempted to folly of Potiphars wife, answered, *Shal I doe this* Gen 39.9. *wickednes.* **AND SINNE AGAINEST GOD.** Marke here how his mind was filled and possessed with a thought and consideration of Gods commandement.

The second action of faith wherby it raignes in the heart is, to establish and confirme them that belecue in their obedience and subiection to God.

God. And this it doth, by presenting Gods promises to the minde. For by meanes of them it worketh foure actions in the heart. First of all it makes vs flie vnto the true God alone, whose the promises are. Secondly it makes vs to beleue that God both can and will helpe vs according to our neede. Thirdly it makes vs to hope for his helpe, that is, for good successe in prosperitie and deliuerance, or some mitigation of our euills in aduersitie, according to the tenour of his promises. Lastly though temporall blessings faile, it makes vs still to rest on God for mercie and for life euersling. And thus at all times it makes God to be our Refuge,

fuge, our castle, our rocke,
and tower of defence. Thus
we see generally how faith
raignes.

To proceede further: the
iust man liues a double life,
namely a spirituall life and a
temporall, and both of them
are led by faith; as I wil plain-
ly manifest. *Spirituall life*,
which is the beginning of e-
ternall life, stands specially in
foure things, Reconciliation
with God, peace of consci-
ence, ioy of the holy Ghost,
and newnes of life. Touch-
ing reconciliation with God
in Christ; it is reuealed, offe-
red, and giuen vnto vs in the
maine promises of the Go-
spel, and in the Sacraments:
and it is no way in this world
made ours and holden of vs,
but

but by our faith. And in the case of our reconciliation with God, faith hath two actions, one to receiue it, the other to assure vs of it.

Touching the first, faith apprehends and receiues reconciliation on this manner. First of all the spirit of God works in men a generall faith of the law and the threatnings thereof, and it is called *the spirit of bondage to feare*. Because it causeth in vs a fight of our sinnes, an apprehension of Gods anger, feare of due and deserued condemnation, despaire of our selues in respect of our selues. This beeing done, the same spirit worketh in vs an other faith called *sauing or iustifying faith*, and it apprehendeth or receiueth
Christ

and that well.

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Christ with his benefites, by
certaine steppes and degrees,
and they are specially three.
For first of all vpon a tho-
rough touch and liuely sense
of our miserie, there ariseth
in the minde an earnest and
serious meditatio of the pro-
mise of mercie and the bene-
fites therein offered: and it is
called the opening or *pear-*
cing of the eare. Then in the PSAL. 145.
second place there followes
a purpose, will, desire, and in-
deauour to beleue vpon
consideration of the com-
maundement of God that
biddes vs to beleue and ap-
ply the promise to our selues. 1. Ioh. 3. 23.
And further this will and
desire shewes it selfe by in-
stant and serious inuocation,
which is nothing else but
a *fly-*

Heb. 4.16.

Ist. 26.3.

a flying from the condemning sentence of the lawe to the throne of grace for mercie. Thirdly after this, there followes in procelle of time, a setting and quieting of the minde touching Christ and his benefits vpon some assurance thereof, wrought and conceiued in the minde by the spirit of God. And this third degree is called a *stablished thought*. On this manner come we by degrees to receiue Christ for our full reconciliation with God. For, when vpon the commandment to beleue, we doe in any measure beleue Christ to be our Christ, he is our Christ indeede according to the tenour of the Euangelicall couenant. Thus saith ap-
pre-

prehending Christ for our reconciliation with God, becomes a victorious conquerour & preuailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies: and thus euery beleeuers is aboue the Law, sinne, hell, death, euen in this life. Ioh 5. 46

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience thereof: and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

*He that beleenes the gospel,
shall haue all the benefits
and blessing of God prom-
ised therein:*

But I beleene the Gospel,
B : and

and I beleue in Christ:

Therefore the ~~benefits pro-~~
mised therein, are mine.

The major or first part of this reason, is the voice of the Gospel: the minor or the second part is the voice of the beleeuing heart, which subiecteth it selfe in wil and affection to the commandement which biddes vs beleue in Christ: and this is the acte of speciall faith. And we may not thinke that this voice of the beleeuing heart is a false alarum. For he that truly beleeues hath his minde and conscience supernaturally enlightened to discern that he beleeues. The third part, or the conclusion is the foundation of all our ioy and spirituall comfort. For it contains

taines in it the chiefeſt certentie of our adoption and ſaluation that can be had in this life, namely the certentie of faith, whence followes in a lower degree in the ſecond place, the certentie that is by workes. And thus doth faith certifie all ſuch as truly beleeue that they are the children of God.

Out of the former concluſion, or out of the certentie which is by faith, followes a full and liuely certentie of the doctrine of the Goſpel, worthie conſideration; on this manner. There is a three-fold certentie: the firſt is certentie of reaſon or of generall faith, when a man by force of argument is convinced of the certentie of the

doctrine of the Bible. This may be in the wicked and vngodly without faith in Christ. After this, in the elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certentie of iustifying or speciall faith expressed in the conclusion of the former syllogisme. Thirdly after this certentie of speciall faith followes an other experimental certentie of the truth of the Bible, which also faith concludes on this manner :

That doctrine which assures vs to be Gods children is certenly of God :

But the doctrine of the Gospel, beleeued or mingled with our faith, assures vs to be Gods children :

There-

Therefore it is of God.

The major is graunted of all : the minor is in effect the conclusion of the former syllogisme , and it is knowne by an experience of that spirituall comfort which the godly feele in their hearts. The conclusion sets downe the certentie of the Bible vpon a further ground , then any wit or learning of man can attaine vnto without the spirit of grace , namely vpon an inward assurance of our reconciliation with God . Of this certentie our Sauour Christ speakes notably, *If any man will doe my fathers will,* ^{Ioh. 7.17.} that is, beleue it, and subiect himselfe to it , *he shall know* [namely by that comfort which he shall feele vpon his

subiection] of the doctrine,
whether it be of God, or whe-
ther I speake of my selfe. And

1 Cor. 2. 14.

Paul saith, that the spirituall
man, that is, one regenerate by
the spirit of God, indgeth all
things. Hence it followes, that
such as desire to be settled for
their religion, and such as de-
fire to be good and profita-
ble students in Diuinitie,
must first of all humble the-
selues and indeauour in their
hearts truly to beleue in
Christ. Because hence flowes
the best experience of the
certentie and consequently of
the vnspeakable excellencie
of the Bible.

Thus then we see, how we
are to receiue, hold, and inioy
our Reconciliation with god
in Christ, by no other thing
within

within vs, but by meanes of our faith alone. And therefore we must haue speciall care, that we may by the vse of Gods meanes attaine to a liuely faith. And for this cause we must do two things: first we are to labour to be conuicted in conscience of the certentie of the word. This done, we must the subiect our wils to the commandement of God that biddes vs belecue in Christ: we must bewaile our vnbeleefe: we must strue against the same, and pray vnto God to confirme and increase our faith, by establishing our hearts in his loue.

The second part of spirituall life is *Peace of conscience*, which is nothing else but a

cōstant & stable tranquillitie
 of minde, when the cōscience
 doth not accuse but excuse:
 and when neither hell, death,
 condemnation, nor any dan-
 ger is feared ouermuch. This
 peace was in Dauid, when
 he said, *I laid me down & slept,*
and rose againe, in the midst
 of manifold daungers. This
 peace is of great excellencie,
 for it is *the peace of God*: it is
 one part of the kingdome of
 God: it passeth all vnderstan-
 ding: it is in stead of a guard
 to keepe our hearts & minds
 in Christ. Now this excel-
 lent peace springs out of our
 faith, whereby we belecue
 our reconciliation with god.
 Rom. 5. 1. *Being iustified by*
faith we haue peace with God.
 1. Chron. 20. 20. *Trust in the*
Lord

Psal. 4. 5.

Phil. 4. 7.

Rom. 4. 17.

and that well.

34

*Lord and ye shall be secure.
Yea, as our faith is, so is our
peace: no faith, no peace:
liuely faith, liuely peace: con-
stant faith, constant peace:
faith in life, peace in life: faith
in death, peace in death: so as
we may say with Simeon;
Lord, now lettest thou thy ser-
uant depart in peace.*

The third part of spiritu-
all life is, the *ioy of the Holy* Phil. 3. 6
Ghost: and that is to reioyce
in God because he is our
God, and in Christ because
he is our Christ. And this
kind of ioy is not taken from
vs or abated in afflictions, but
rather increased. Rom. 5. 3.
We reioyce in tribulatiōs. And
Hebr. 10. 34. *Ye endured the
spoiling of your goods with ioy.*
Now, our faith in the pro-
mise

1. Pet. 1. 8.

mise of life is the mother and breeder of this ioy, which ariseth of that happie and blessed conclusion that faith frames in the mind; I belecue: therfore the blessings of God promised in the Gospel, are mine. Thus saith Saint Peter, *Beleeuing ye reioyce with ioy vnspeakable and glorious.* Again the continuance and increase of our faith, is the increase of this ioy.

The last part of spirituall life is, *newnesse of life* and conuersation, whereby we are borne anew, and made new creatures: not because the substance of bodie and soule is changed, but because the image of God is restored. Now this change both for the whole and for the parts there-

thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promise, or from Christ crucified who is propounded in the promise, and that as the said word, or Christ is apprehended by faith. Act. 15.9. *Your hearts beeing purified by faith.* 1. Ioh. 3. 3. *He which hath this hope, purifieth himselfe.* 1. Pet. 1. 22. *Your soules are purified in obeying the truth.* And again, *Being borne anew of the immortall seede of the word.*

The parts of newnesse of life are specially three: True wisdome, good affections, good workes. True wisdome is to aduise of good things, and to vse good meanes for
the

the execution thereof. This
wisdom ariseth of our faith
in the word of God. David
saith he *was wiser then his
teachers, and wiser then the
auncient*: and he renders the
cause therof from the worke
of his faith. *For thy testimonies
are euer with me, and they are
my meditation.* Out of the
same fountaine spring all
good affections. The loue
wherby we loue God, comes
of our faith, beleeuing the
loue wherewith God loueth
vs. The perswasion of the
forgiuenesse of many sinnes
in the woman that washed
Christs feete with her teares,
caused her to shewe much
loue to Christ. Godly sor-
row, when the heart is grie-
ued properly for the offence
of

Mal. 98. 99.

Luk. 7. 47

of God, ariseth of faith apprehending and beleeuing the mercie of God in Christ.

And in euery good worke, there is a threefold action of faith required. First there is required an acte of generall faith, which is to beleue that the worke to be done in his kind pleaseth god. Rom. 14.

23. *Whatsoeuer is not of faith is sinne.* The second is an acte of iustifying faith, which is to purge the heart, and to cause it to bring foorth the good worke to be done. Psal.

116. 10. *I beleened, therefore I spake.* The third is also an act

of iustifying faith, and that is when the worke is done, to apprehend Christ who by his merit is to couer the defect of the worke: because no

worke

the execution thereof. This
wisdome ariseth of our faith
in the word of God. David
saith he *was wiser then his
teachers, and wiser then the
auncient*: and he renders the
cause therof from the worke
of his faith. *For thy testimonies
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work of ours can please God without remission of sinne.

Ioh. 8. 56.

Ioh. 20. 25.

Thus newnes of life with all the parts thereof, hath his offspring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sence: faith is the eye of the minde, whereby we behold Christ in the word and sacraments. By this faith Abraham saw the day of Christ and reioyced. With this eye we may sufficiently beholde Christ; and bodily sight in this case is not necessarie for the time of this life: therefore Christ saith, *Blessed are they which haue not seene and haue beleued.* Againe faith is the hand of the soule, whereby we lay holde on Christ and receiue him with
all

all his benefits. It is the mouth of the heart, whereby we feed on Christ, eating his bodie and drinking his blood to eternall life. It is the feete of the soule, that makes vs walke with God. Lastly it is a means to bring vs into familiaritie with God. For it is an eare whereby we heare God speak to vs in his word; and it is as it were the tongue of the soule, whereby we speake to God by Inuocation of his holy name. Gen. 5. 22.

To goe yet further, Spirituall life is most of all manifest in afflictions and temptations, in the bearing whereof faith raignes: and that by a threefold action. First of all it makes vs to depend on gods promises, and to trust God without

8

Isa. 46. 18.

Dan. 9.

2.

without limitation. For it doth not limit God to any set time of deliuerance, but leaues all to God. *He that beleeues, doth not make hast.* Daniel waited 70 yeares for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to be at hand, he praied to God for the same. Againe faith doth not limit God to any meanes of deliuerance. God made promise to Abraham of a blessed seed. For the verifying of this promise he gaue him Isaac in his old age. This don, he commands him to offer his onely sonne in sacrifice. A grieuous crosse: for by this meanes all hope is cut off, touching the promised seed. Yet by faith Abraham

Still

and that well.

41

still beleuees the promise,
and that in the very offering
of his sonne. Lastly, 3
faith doth not limit God for
the measure of affliction. Iob
saith, *He will trust in God,* Iob 4.
though he kill him. It was a
griuous affliction for Da-
uid to be driuen out of his
kingdome by his owne son,
yet marke what he saith in
the flight: *If he say, I haue no* 2. Sam. 15. 26
delight in thee, behold here I
am, let him doe vnto me as shall
seeme good in his eyes. The se-
cond action of faith is to
make vs beleue the promi-
ses of God, when we feelee the
contrarie, and in one contra-
rie to beleue an other. Whe
we feelee our owne sinnes, it
makes vs beleue our iustifi-
cation: when we feelee our
wret-

wretchednesse and miserie, it makes vs belecue our happinesse: when we feelee nothing but death, it makes vs belecue our eternall saluation: when we apprehend Gods anger and feelee him to be our enemy, it makes vs to apprehende his mercie and to belecue his fatherly kindnesse. When Christ was forsaken of God, he euen then by his faith beleuees God to be his God. The third action of faith in afflictions, is to assure vs of Gods presence, and to beholde him with the eyes of faith. Thus David

saith, I haue set the Lord alwaies before me: for he is at my right hand. Moses left Egypt and feared not the wrath of the king: because he saw him

that

Psal. 16. 18.

[Heb. 11. 27.

that was inuifible. When the
feruant of Elisha feared ouer
much the host of the king of
Syria that compassed the
towne of Dothan, the Pro- 2 Reg. 6. 19
phet praies to God for him
that his eyes might be ope-
ned, to see the fierie charets
of the Angels of God prote-
cting him: and we likewise
are to pray to God, that the
eyes of our minds may be o-
pened to beleue and to ac-
knowledge the same or the
like protection. And thus are
men to liue by faith in the
midst of their afflictions.

By this which hath beene
said, we are admonished first
of all to acquaint our selues
with the promises of God, as
they are recorded in the
bookes of the Prophets and
Apo-

Eph. 6.16.
2. Thes. 5. 8.

Apostles: secondly at all times to build vpon them by our faith, and not to suffer our selues to be drawne from them, though all temporall blessings of God faile vs, yea health and life it selfe. This is to arme our selues with a shield against all the fierie darts of the deuill, and to put on a *breast-plate* that will saue the heart and life, though otherwise in temptations we be grievously maimed and foyled.

Thus much of spirituall life. That our *temporall life* is lead by faith, I make it thus manifest. Temporall life is preserved and maintained by an honest calling: euery calling hath his labour & work: and the labour of all callings hath

and that well. 45

hath miserie and trouble for
his companion and fellow;
and in all these faith raignes
and beares the sway in them
that belecue.

For the first, that is for the
choosing and holding of our
callings with good consci-
ence, there is required a dou-
ble vse of faith. For we must
haue a faith, wherby we must
be assured that our callings
are good & lawfull in them-
selues: as Paul saith, *What so-
euer is not of faith, is sinne.* For
the setting of this faith, this
rule must be remembered,
That offices and callings
which serue to preferue the
good estate of any familie,
Church, or commonwealth,
are lawfull and of God: be-
cause these are estates ordai-
ned

ned of God, and established in the commaundements of the morall law, specially in the first, fifth, and sixth commaundements. Againe faith is required, wherby euery man must beleue that the calling in which he is, is the particular calling in which God will be serued of him. For vnlesse the conscience be settled in this, no good worke can be done in any calling. And for the better establishing of the conscience, an other rule must be remembred, That they which are furnished with gifts for their callings, namely aptnesse and willingnes, and are thereunto called or set apart by men whome it concernes to call, are indeede called of God.

Thus

Thus the Elders of Ephesus, Act. 20. 28
 hauing gifts to feede, and be-
 ing not called of God imme-
 diatly, but by men, are said to
be made ouerseers by the holy
Ghost. And Paul saith, that 2. Cor. 4. 22
 God committed not onely to 1. Tim. 4
 himselfe but also to Timo-
 thie the ministerie of recon-
 ciliation: and yet was Timo-
 thie not called immediatly of
 God, but by men. And thus,
 in all other offices and con-
 ditions of life, he that hath
 gifts fit for his place, and is in
 good manner called thereto
 by them whose dutie it is to
 call, may assure himselfe, that
 he is called of God. And
 from this double faith & per-
 swasion, that our calling is
 lawfull in it selfe, and lawfull
 or pleasing God in respect
 of

of vs, ariseth an assurance of the presence of God, and of his protection, whē we walke in the duties of our callings.

In the labour and worke of our calling there is required a double action of faith. The first is to order our labours, that they be done in good manner, that is, in obedience, and to good endes, that is, to Gods glorie, and to the good of men with whom we live. In this respect is *Nohe said to build an Arke by faith*, and good princes to order their commō wealths, & in way of protection *to make warre with their enemies*: and thus must every man of every office, calling, trade, occupation, doe his dutie by faith. The second action of faith is, in

Heb. 11. 7.

verf. 33. 34.

in our daiely labours to re-
strain & moderate our care.
Men commonly take vpon
them a double care; one is to
doe the workes and labours
of their callings; the other is
to procure a blessing & good
successe to their foresaide la-
bours. But faith in Gods
word where it raignes, it stirs
vp the hearts of men onely to
the first care, which is in the
performance of their paine-
full labours and duties, and
it restraines them from the
second, causing them to leaue
it to God. For when men
haue done the dutie that ap-
pertaines vnto them, the faith
makes them without any
more adoe, to waite for a
blessing on god. To this pur-
pose the holy Ghost saith ³⁷

Psal. 55. 23. Cast thy burthen on the Lord
 and he shall nourish thee. A-
 Phil. 4. 6. gaine, Be nothing carefull, but
 in all things let your requests be
 shewed vnto God in prayer and
 supplication with thanksgiving:
 2. Pet. 5. 7. &, Cast your care on God. Now
 this faith, wherby we depend
 on God for the successe of
 our labours, hath an infalli-
 ble ground, namely, That
 God best knowes our wants,
 and he will giue vnto vs
 all things which he in his
 wisdome knows to be neces-
 Math. 6. 32. sarie. Christ saith, Your heauē-
 ly father knoweth that you haue
 neede of these things, that is,
 food and rayment. Againe, He
 2. Pet. 5. 7. careth for you: &, nothing shall
 Psal. 34. 9. be wanting vnto thē that feare
 God. If men would by faith
 build on these promises, they
 should

and that well.

31

should not neede like drudges of the world to foyle and spend themselves, & the best part of their daies in worldly cares, as they doe. For they should haue a greater blessing of God with lesse care, if they would trust him: and they should haue farre more time then they haue to care for heauen and heauenly things.

Thirdly and lastly, euery calling since the fall of Adam hath miserie and affliction to be his companion. And for the quiet bearing of the miseries of euery calling, faith is of great moment. For it workes patience by perswading and setting our mindes in two things: the first, that God is well pleased with vs,

C 2

and

and that we are reconciled to God in Christ: the second, that all our miseries shall in the ende turne to our good & euerlasting saluation. And where these two perswasions take place, there is contentation in any estate.

Thus much for the meaning of the text: nowe folloves the vse. The first and principall vse concernes the information of our iudgement, in the maine point of our saluation. For hence Paul hath taught vs to gather, that a sinner is iustified before God by his faith, without the workes of the lawe. And he disputes on this manner: *If a sinner be iustified by faith, he is*
Gal. 2. 16. not iustified by the lawe: but a sinner is iustified by faith: there-
fore

fore he is not iustified by the law. The conclusion is propounded in the eleuen verse of the 3. chapter to the Galatians. The major is confirmed in the 12. verse by the diuers manner of iustifying: *The law (saith Paul) iustifieth by doing, not by beleening: and faith iustifieth not by doing, but by beleening.* The minor is confirmed in the 11. verse by the testimonie of the prophet Habacuk: *The iust shall live by his faith.* And whereas the Papists of our time say that Paul in this argument disputes onely against such workes of the law as are done by nature, but not by grace: they erre and are deceiued. For he opposeth not workes of nature and workes of grace,

but workes and faith doing
and beleeuing: and the pro-
phet faith very plainly, and
marke it; that the iust man,
who is a doer of the workes
of grace, is iustified and liues
not by his workes, but by his
faith. Againe, where they
make a double iustification;
one whereby a sinner is made
a iust man, the other whereby
a iust man is made more iust:
and teach that the first is by
faith without works, and the
second by faith and workes,
they erre likewise. For not
onely a sinner vnconuerted,
but the iust man stands iust,
and is still iustified by his
faith without his workes.
Paul when he alleadged this
text knew but of one iusti-
fication, whether we respect
the

and that well.

55

the beginning or the continuance and the accomplishment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we shall finde two maine faults and aberrations in the liues of men. The first is, that they reiect & put away the rule of direction that serues for the ordering of their liues. And this they doe, when they doe not belecue and trust God in his word. And we may not thinke, that this our vnbeleefe is a small matter: because it is a mother sinne of all other sinnes: and it is the prin-

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cipall

capall law of the kingdome of darknes, not to belecue God. Hereupon our enemie Satan endeauoured by all meanes to imprint this lesson of vnbeleefe in the mindes of our first parents: and hauing effected his purpose, he euer since endeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seauen especiall fruits or sinnes. The first is *Atheisme*, when men denie God and his word. Atheisme hath two parts: Epicurisme and Temporising. Epicurisme is, when men contemning Gods commādements, threatnings, promises, care for nothing but meat, drinke, and pleasures. Temporising is, when men imbrace religi-
on

on-so farre forth as they are forced by lawes and times, and no otherwise. These are the common sinnes of our daies. The second fruite is *Heresie*, and that is, when men distrust God in some article of faith. This fruit abounds in this last age of the world: because in these times the de- uill hath reuiued the heresies of the former ages. The third fruit is *Apostasie*, and that is when men chaunge their faith and religion. And this change is made, when the euill heart of vnbeleefe cau- feth them to depart from the liuing God. This hath beene the fault of the people of this land in the daies of persecu- tion. The fourth fruit is *Hypocrisie*, which is to make a shew

Heb. 3. 12.

shew and pretence of faith,
and to want the power of it
in honest and godly conuer-
sation: or againe, hypocrisie
is nothing else but the vnbe-
leeffe of the heart couered o-
uer with the false appearance
of faith. And it is the com-
mon sinne of these times, in
which a formall or ceremo-
niall faith and ceremonial re-
pentance beare a great sway.
For mē make the highest de-
gree of profession that can
be, when they come to the
Lords table: and yet after-
ward take to themselues li-
bertie to liue and doe as they
list. The fifth fruit is *carnall*
securitie, when men vpon cō-
tempt of the iudgements of
God, and threatnings of his
word, goe on still in their
finnes,

finnes, flattering and sooth-
 ing themselves. Thus the
 sonnes in law of Lot, when
 they heard of the destruction Gen. 19. 4
 of Sodome, esteemed it but
 as a mockerie. Thus did the
 Jewes make a league with
 hell and death, and saide with
 themselves that the scourges Isa. 28. 15.
Math. 23. 35
 of God should not come at
 them. And in this last age of
 the world, men shall wholly
 addict themselves to plea-
 sures and profits, thinking
 nothing of any iudgement of
 God, till vengeance befall
 them. The sixth is *wilfull ig-
 norance* of the will and word
 of God. For the deuill blinds
 the mindes of vnbeleeuers,
 that the light of the Gospel
 shine not vnto them. This is 1. Cor. 14
 the fault of our common
 people,

people, who commonly hold an opinion, that it belongs not to the to know the word of God: because they are not learned (as they say:) or because they haue other businesse to thinke on. The last fruit is *worldlines*, and that is when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God. These are the principal fruits of vnbeleefe, whereby it may easily be discerned and discerned where it is. And if any man thinke himselfe to haue a fulnesse and perfection of faith, as many doe; euen this one thing is a sufficient argument of his vnbeleefe. For it is the first stepp to faith, to see in our selues the wāt of faith.

The

The second maine aberration in the liues of men is, that they set vp false Rules to order their liues by: and they are foure. The first is the *light of naturall reason*. For many are of opinion, that it is sufficient to the pleasing of God, if they liue ciuilly, that is, doe iustice to euery man, and liue peaceably, hurting none. This is the blinde Diuinitie of the world, that if they carrie themselves thus and thus, whatsoeuer their sinnes be, God will hold them excused. But they are farre wide: for in a life acceptable to God, faith is required; the light of reason will not serue the turne. Paul saith, *The wisdom of the naturall man is en-* Rom 8.5.
mitie to God: and he can not 1. Cor. 13.14.
discerne

cerne the things of God. The Pharisies had ciuil iustice and goodnes: yet saith Christ, except your iustice exceede theirs, ye cannot enter into the kingdome of heauen.

The second false Rule is *Sense*, that is, seeing and feeling: by this men commonly liue. If we enioy the good blessings of God, health, wealth, libertie, peace, honour, good report, then we can trust God: but if he withdraw his blessings and present himselfe to vs with an emptie hand, we trust him no longer, nay we murmur and despaire, and without feare of God vse any vnlawful means to relecue our selues. Thogh we haue his pretious word, yet doe we not trust him vpon
on

on his bare and naked word,
vnlesse withall he lay downe
vnto vs some good pawne,
and make vs to feele and en-
ioy his good blessings. A-
gaine if any man, that is our
friend, make promise of
helpe or deliuerance in any
danger, we rest content and
finde our selues much eased
thereby: and yet the promises
made by God in his word
of helpe and deliuerance,
though they be often read
vnto vs, and often vrged,
breede not the like contenta-
tion. He that on his death-
bedde hath commended his
children to some trustie
friend, departs more quieted
in minde, then if he had com-
mended them without helpe
of friend to God their best
father.

father. A man vpon good securitie lendes to an other, an 100. pounds hoping for the principall with the increase at the yeares ende: yet dare he not skarse deliuer an 100. pence to the poore members of Christ, vpon the promise and bond of God himselfe, who saith, *He that giues to the poore, lends to the Lord*, and he will returne the said gifts with a blessing. Now all this comes to passe, because men rather trust them whome they see, then God whom they neuer saw. Moreover it is a proper tie of them that doe indeede belecue, to iudge their estate by feeling: but herein they deceiue themselves. For we must liue by faith and not by feeling: and feeling is often deceit-

and that well. 65

deceitfull. Because such as finally fall away from God may haue a feeling, or tast of the good word of God, and of the powers of the life to come. Heb. 6.

The 3. false Rule is *False faith*, which is without or against the word. Thus the Turkelives by his false faith: the Iew by his: the Papist by his. For he beleeuas as wel the Traditions of men, as the word of God, and he puts his trust not onely in God, but also in the creatures, namely Saints and Angels. Thus also do Magitians, sorcerers, witches, inchaunters, whatsoeuer they doe, by a satanicall faith in that couenant which they haue made with the deuill. And such persons
as

as aske counsell of witches and wizzards, called cunning men and women; help themselves onely by their false faith. For when they vse charmes or spells, or like Satanicall ceremonies, they commonly finde successe and are helped of the euills that be-tide them. And that comes to passe on this manner. In the vse of the foresaide ceremonies prescribed and deliuered by witches, they haue a blind and erronious faith: vpon their faith followes a Satanicall operation in effecting of the care desired For charmes or spells beeing but wordes haue no vertue in them to ease or help man or beast, either by creation or by any ordinance of God in his word:

word : and therefore the effect they haue, is by the power of the deuill vpon mans faith. Let our common people thinke on this, who though they much boast of their faith in Christ, yet when they are in any extremitie or danger, very commonly practise this Satanicall faith.

The last false rule is, the *lust of the heart* : and by this rule doe most men square their liues. The lust that commonly rules is threefold : lust concerning bodily pleasure, lust of worldly wealth, lust of honour, as S. Iohn saith, *Whatsoeuer is in the world, is the lust of the flesh, the lust of the eye, and the pride of life.* 1. Ioh. 2. 16.

Thus much of the examination : now followes the change.

change. That we may change our liues in respect of vnbeleefe, foure things are required. The first is, that we must acknowledge and bewaile our vnbeleefe with the manifold fruits thereof. And we haue good cause to doe so. For by vnbeleefe the deuill erects his kingdome in mens hearts, and workes his pleasure in vs and vpon vs. Secondly vnbeleefe corrupts & defiles all our actions whatsoever, though otherwise they be good and lawfull in themselves. Paul saith, that *to vnbeleeuers all things are vncleane, yea their minds and consciences are defiled.* Thirdly vnbeleefe deprives vs of the good blessings of god which otherwise we might enioy. *If*

Eph. 2. 1.

Tit. 1. 15.

ye belecue not, ye shall not be e- Isa. 7. 9.
 stablished, saith the Prophet.

In Capernaum Christ could Mark. 6. 5.

doe no great wonders by rea-
 son of their vnbeleefe. Lastly
 vnbeleefe plucks downe vp-
 on men the plagues & iudge-
 ments of God. Moses and

Num. 30. 12.

Aaron were barred the land
 of Canaan for their vnbe-
 leefe. A certaine prince was
 troden to death in the gates
 of Samaria, because he would
 not belecue the word of the
 Lord by the mouth of Elifha.

2. King. 9.

Zacharie was dumbe for a
 time because he would not
 belecue the message of the
 angel. Many at this day, when
 the iudgements of God lie
 heauie on them, say present-
 ly they are fore-spoken, and
 they crie out on this or that

Luk. 1. 35.

suspe-

suspected witch. But such persons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their hearts whereby they distrust God in his word: and this sinne alone, if there were no witches in the world, is sufficient alone to prouoke God to plague and punish vs sundrie waies, and that grieuoussly. Therefore let vs with bitternes of heart bewaile our vnbeleefe: and the rather, because it is a steppe to faith to acknowledge the want of faith.

The second thing to be done, is to make examination whether we be in conscience conuicted of the certentie of the word or no. If we be not, we must labour to be cōvinced.

ced. Because that naturall atheisme, whereby we doubt whether the bookes of the Prophets and Apostles be the word of God or no, hinders the certentie of faith. For the settling of the conscience in this point, these arguments may be vsed. The first: it is a principle in nature that there is a God: if there be a God, nature can say he is to be worshipped: if he be to be worshipped, he hath reuealed himselfe and his will to man, for otherwise he cannot be worshipped. And this reuelation is to be found in the writings of the Prophets and Apostles, and in no other writings of men: because we finde the doctrine of Scriptures to be agreeable to the
very

very nature and maiestie of God, and so is no other doctrine or learning whatsoever. For it is the most auncient, and all other religions come far short of it. It is one and the same, euermore consenting with it selfe, without chaunge or alteration. The Apostles agree with the prophets: the Prophets with Moses: and all with the first reuelation made at the creation Againe *it discouers and reueales the secret thoughts of men, that no art or learning can discover: and this argues that it was penned by him who is the searcher of all hearts. The second argument is a wonderfull *Evidence of the truth*, not to be found in any other writings in the world.

2. Psal. 10. 6.

11. 13. & 14.

1. Luk. 18. 11.

12. Apoc. 18.

7. 1. Cor. 2.

14. Math. 12.

24. Psal. 7. 8.

Isa. 28. 15.

Luk. 12. 19.

45.

world. This evidence stands specially in eight things. The first is, that the writers of Scriptures fully and plainly set downe their owne faults, yea their chiefest faults, not sparing to shame themselves in mans reason: and this argues, that in writing they were guided by the spirit of truth. The second is, that the books of Scriptures containe many mysteries about the reach of mans reason, yet not against reason: because we may discern a truth in them, and that by grounds & principles of reason. The third, that the speeches of Scripture aime not at by-respects, but simply and absolutely giue and ascribe all glorie to God alone. The fourth is, that the

Num. 20. 12.

1 Gal. 52. &

11. 6. 11. & 77.

11. 12. 1. Tim.

11. 13.

Scriptures containe full and perfect doctrine for the pacifying, settling, and directing of the conscience in all things. The fifth is, the holinesse and puritie of the law of Moses, in that it accuseth and condemneth all men of sinne, and prescribeth perfect righteousness. Herein it surpasseth the laws of all countries, common-wealths, kingdomes, whatsoeuer. The sixth is the wisdom that appeares in the pollicie or gouernment of the common-wealth of the Iewes set downe by Moses. The seuenth is a reconciliation of iustice and mercie propounded in the Gospel. For in Christ iustice and mercie meete, and iustice after a sort giues place to mercie. The
eight

eight thing wherein this evidence of truth appeares, is the consent of Scripture with it selfe: for doctrine agrees with historie, and euery part with euery part. This manifold evidence of truth shewes that scripture is from the god of truth. If any say, that they finde no such evidence in Scripture, I answer it is their owne fault: for if they would seriously read the Scriptures with praier to God, it would appeare. The third argument is the Efficacie of the word: which appeares on this manner. Gods word is flat contra-
Heb. 4.12.
2. Cor. 10.
rie to the nature and corrupt disposition of man: and yet for all this, when, being preached, it conuinceth and condemneth men of sinne; it tur-

neth and conuerteth them to it selfe, and causeth them to liue and die in the loue and obedience therof. This could it neuer doe, vnlesse it were of diuine operation. The fourth argument is, that the Prophets and Apostles wrought miracles for the ratifying and confirming of their doctrine. Now these miracles surpasse the strength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was also of God.

The fifth and last is, that the writings of the prophets and
2 King. 13. 2. Apostles containe many prophecies or predictions of things to come, that none could foresee or foretell, but
Isa. 14. end. God. The name of Iosias &
his

his doings are foretold 330. yeares before he was borne. Cyrus & his doings are mentioned more .then an. 100. yeares before his birth: now these and the like prophecies argue that the whole doctrine is of God. By these and like arguments, are all that inwardly doubt of the word of God, to settle and stablish their consciences.

This done: then followes the third point, and that is, that we must search and inquire what is the substance and scope of the worde of god. The scope of the whole Bible is Christ with his benefits, and he is reuealed, propounded, and offered vnto vs in the maine promise of the word: the tenour where-

of is, That God will giue remission of sinnes and life euerlasting to such as will beleue in Christ. To this main promise, God hath added a maine commaundement, which biddes vs to beleue the said promise, or to applie Christ with his benefits vnto our selues. Now then our third dutie is, to subiect our hearts and wills to this commaundement that biddes vs beleue in Christ. This is the subiection of faith, of which two things must be obserued. One is, that this is the first subiection that we can giue to God, to trust him vpon his promise for the pardon of our sinnes, and for life eternall. And from this subiection of faith ariseth our sub-

2. Ioh. 3. 23.

subiection to the whole word. In Christ are all the promises of God, yea and amen: the law and the obedience of all the commaundements thereof is established by faith: without Christ no good thing can be done. The second point is, that this subiection is easie in respect of that subiection which the law requires. The perfect obedience of the law is impossible to all men except Christ, yea to such as are borne anewe of the Holy Ghost, though for the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so farre forth possible to all that will and desire it, that whosoever doth seriously but wil to

2. Cor. 1. 10

leeue and be conuerted, doth
indeede beleue and is con-
uerted, and doth please God,
and shall not perish eternal-
ly; although the beginning of
this faith and conuersion be
weake; so it be in truth and
not counterfeit. *Isa. 1. 19. If
ye will and obey, ye shall eat
the good things of the land.*
*Luke 11. 13. Your heavenly
father giueth the holy Ghost to
them that desire him. Math. 11.*
*My yoke is easie and my burden
light.* Therefore let vs trie our
selues whether we haue a will
to subiect our selues to the
word of God, that biddes vs
beleue in Christ. Neuerthe-
lesse we may not thinke that
this will to beleue is in our
power. For it is by the speci-
all mercie of God stirred vp
in

in the hearts of the Elect, by the operation of the Holy Ghost.

The fourth and last thing in this change is, that faith in Christ, or in the word beleued, must raigne and rule in the heart: bringing the whole man in subiection to the whole word of god. And this faith in Christ doth: because when it is once settled in the heart, it workes in vs a full and settled faith of euery part of the word of God; namely of his precepts and of his threats. Here then our dutie is, to subiect our selues by meanes of our faith to the whole word: and to suffer nothing wjthin vs but it alone to beare sway. This is the will of God: let the word
of

Col. 3. 27.

of God dwell in you plentifully. The good ground yelds it selfe & giues place, that the seed may take deepe roote. It is a blessed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keeps all the powers of bodie and soule in subiection. And when our faith in Christ brings our thoughts, affections, words, deedes, sufferings in subiection to the word of God, then we liue by faith.

The third vse followeth: in that we are to liue by our faith, we are taught to seeke for knowledge of the wil and word of God, & daily to increase in the same knowledg; specially to acquaint our
selues

selues with the commaundements of God that concerne vs, with his promises, and threatnings. For faith is the life of our soules, & the word is the life of faith: because it is first kindled and afterward confirmed by the hearing of Gods word. Again the word moderates our faith, that we beleue not more then we should, or come short in beleueing. The word therefore that serues thus to limit our faith, must be knowne in his seuerall heads and points.

Fourthly, hence we learne how we are to cary our selues in greatest dangers, as in the time of plague & pestilence, in the time of famine, in the time of warre & bloodshed, in the time of our last and deadly sicknes. We haue then

neede of great helpe: and the
 onely way is, then to stay our
 selues and establish our hearts
 by our faith on Gods promi-
 ses. It is the very scope of this
 text to teach this one point of
 doctrine to the Iewes, be-
 ing now oppressed by the
 Babylo[n]ians. David in dan-
 ger, and Christ in the time of
 his passion, by their faith
 commend their spirites into
 the handes of God. Of the
 martyrs and Saints of God,
 some were by their faith im-
 prisoned, some racked, some
 stoned. Faith in perilous
 times is of great vse. First,
 when a man is halfe dead, it
 quickens and puts life in him,
 as David saith, *Remember the*
promise made to thy seruant,
wherein thou hast caused me to
trust;

Heb. 11. 36.

Plal 119. 49.

and that well.

85

trust: it is my comfort in my
trouble: for thy promise hath
quicken me. Vnderstand here
the promise as it was tempe-
red and mingled with his
faith. Againe faith in the
times of daunger doth as it
were sense and compasse vs
with the promises of God.
This may be gathered by the
opposition that is betweene
these wordes and the former.
The unwise man pisseth up him-
selfe: faith the Prophet, or
builds towers of defence to
himselfe: but the iust man
onely beleeueth: and that shall
be to him in stead of all the
towers in the world. For it
brings vs vnder the presence,
wing, and protection of god:
it makes him to be our safe-
guard and tower of defence.
This

This doctrin is to be thought on the rather; because though we now inioy peace and other blessings of God, yet our common finnes and especially our vnbeleefe, calls downe for the great and grievous iudgements of God.

Moreouer, hence we are taught that euery man must haue a faith of his owne, *The iust man shall liue by his OWN faith*, saith the Prophet. And good reason: for euery man is a creature of god and must doe his homage to God by beleeuing in him: & because euery man hath neede of Christ for himselfe: therefore must euery one haue a faith of his owne to lay holde on Christ. It may be obiected, that some time the faith of others

thers hath saued men. Mark.
2. 5. *When Christ saw their
faith, he saide to the sicke of the
palsie, Thy sinnes are forgiven
thee.* And, Iam. 5. 6. *The pray-
er of faith shall saue the sicke.* I
answer, that the faith of one
man may be a meanes to pro-
cure health of bodie and o-
ther temporall blessings, yea
faith vnto others: yet cannot
any man receiue pardon of
sinnes, and eternall life but for
himselſe. Therefore when it
is said in the first place, *When
he saw their faith*, the faith of
the palsie man must not be
excluded but included: and
the place of Iames speaks
onely of the bodily health.

Againe, it may be allead-
ged, that seeing we are iusti-
fied by the iustice of an other,
namely

namely of Christ: we may also be iustified and saued by the faith of an other. I answer, that the reason is not like, because the obedience of Christ is both his and ours: his, because it is in him: ours, because it is applied vnto vs by God, and receiued by our faith: and the like can not be saide of the faith of any other man.

Thirdly it may be alleadged, that infants haue no faith of their owne. I answer, there be three opinions touching Infants faith. The first, that infants haue actuall faith wrought in them by the holy Ghost: because it is said, Mat. 18. 6. *Whosoener offendeth one of these little ones that beleenes in me.* But this opinion seemes to

to be an vntruth: because
faith presupposeth vnderstā-
ding and knowledge, which
infants want. Againe, if in-
fants receiued to beleue
when they are young, they
would, no doubt, shew it
when they come to be of
yeares: but faith they shew
none, vnlesse they attaine vn-
to it afterward by diligent
teaching and instruction.
And the place in Matthew
may be vnderstood of men
of yeares, who if they haue
contrite and humbled hearts,
are little ones beleeuing in
Christ. Againe, children af-
ter some yeares by good edu-
cation and instruction, may
attaine to some knowledge
and consequently to faith.
Thus Timothie was brought
vp

vp in the Scripture of a childe. The second opinion is, that all places of Scripture intreating of faith are to be vnderstood of men of yeares, and that children are saued by some other vnknown and vnspeakeable way without faith. I somewhat doubt of this: because it is said, *Whoso-
euer beleeueth not is alreadie
condemned.* Againe, *Without
faith it is impossible to please
God.* The third opinion is, that children haue faith after a sort: because the parents according to the tenour of the couenant, *I will be thy God,
and the God of thy seede,* beleeue for themselues and their children; and therefore their faith is not onely theirs but also the faith of their children.

Mark. 16. 16

dren. Hence it is that the
 Scripture saith, *If the roote be*
holy, the branches are holy: and, Rom. 11. 1
If ye beleene, your children are 1. Cor. 7. 14
holy. According to humane
 law, the father and his heires
 are but one person, the fa-
 ther couenanting for him-
 selfe and his children: what
 then should hinder, that the
 father might not beleue for
 his child, and the child by the
 parents faith haue title to the
 couenant, and the benefits
 thereof. It is alleadged, ^a that a Bellar. l. 1.
de bapt. c. 4.
 by this meanes children shall
 be borne beleeuers, and so be
 conceiued and borne with-
 out originall sinne. *I answer:*
 Beleeuing parents sustaine
 two persons: one, whereby
 they are men: and thus they
 bring forth children hauing
 mans

mans nature with all the corruptions of nature. The other, as they are holy men and beleeuers: & thus they bring forth infants that are not so much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the blessings of the couenant. Children proportionally sustain a double person: If they be considered in and by themselves, they are conceived and borne in Originall sinne. If they be considered as they are holy and beleue by the faith which is both theirs and their parents faith, and consequently haue by this means title to Christ and his benefits;

sits; originall sinne is couered, and remitted. If it be said, that by this meanes all children of beleeuing parents are the children of God; I answer, that we must presume that they are all so; leauing secret iudgements to God. To this third opinion I most incline: because we are to iudge, that infants of beleeuing parents in their infancie dying are iustified, & I find no iustification in Scripture without faith. And this hath beene the iudgement of auncient fathers. Aug. serm. 14. of the words of the Apostle. *How (saith he) doe infants beleeue? by the faith of the parents. If by the faith of parents they be purged, by parents sinne they are polluted. The bodie of sinne*

sinne in the first parents begot them sinners: and the spirit of life in their latter parents did regenerate them, to be beleeuers. Bernard, epist. 77. saith, Among the nations as many as were faithfull, if they were of yeares, we beleene that they were clesed by faith and the sacrifices, and that the parents faith alone auaieth for children, yea that it is sufficient for them. Againe, It is meete and for the honour of God, that to whome age denies their owne faith, grace should graunt to them a benefis by the faith of another.

See further
Justin. q. 56.
Aug. epist.
23. 57. 105. de
bapt. l. 4. c.
Bernar. ser.
66. in Cant.

Thus then it is manifest, that every person must haue a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are decei-

deceiued, ^a when they teach, (a) Immanuel Sa. in Aphorismis c6. festationum
 that a man may rest himselfe
 in the faith of his teachers,
 beleeuing in sundrie things
 only as the Church beleeueth,
 though he knew not distinctly
 what is the faith of the
 Church. Againe, here the
 Popes pardons fall to ground.
 For in vaine doth the Pope
 by the power of the keyes,
 apply the meritorious works
 and the satisfactorie suffrings
 of one man to an other, considering
 euery man is saued
 onely by his owne faith. The
 wise virgins professed that
 they had oyle no more then
 serued their owne turnes.
 They knew not the popish
 doctrine, that men might
 haue good works enough for
 themselues, and an ouerplus
 for

upon Mat.
25.

Ibidem.

Serm. 12. de
passione.

for others. Hilarie gathereth hence, that one mans good workes cannot be applied to another. Hierome saith, Every man shall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faultis in the day of iudgement. The speech of Leo may stoppe the mouths of all Papists. Though (saith he) the death of the Saints be pretious in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receined crowns but they haue not giuen crownes. And the fortitude of beleeuers ministers examples of patience, but not gifts of iustice. For the deaths of them all were priuate or particular: neither did any of them by his funerall discharge

another mans debt: considering among the finnes of men, Christ our Lord is onely found in whom all are crucified, dead, and buried, and rise againe. Paul indeede saith to the Corinthians, that he desired to be bestowed for their soules: and, that he suffers all things for the elect: but this he speaks in respect of his Apostolicall ministerie, and not in respect of any workes of satisfaction, performed by him in the behalfe of others. Again he saith, I beare in mine owne body the remainders of the sufferings of Christ: but these remainders are the sufferings which every man must beare for himself. For every disciple of Christ, must take vp his owne crosse, and so accomplish the

2. Cor. 12. 15.

2. Tim. 2.

Coloss. 2.

sufferings of the whole my-
sticall bodie.

Thirdly by this we learne,
not to relie on the gifts, suf-
frages, and praiers of others:
but to seeke for a sufficient &
liuely faith of our owne. The
foolish virgins that supposed
they might haue furnished
thēselues with sufficient oyle
of the wise virgins, were vt-
terly disappointed. Therefore
the speech of the Papists is
to be detested: namely, *that*
the suffrages of the liuing, that
is, their fastings, prayers, almes,
masses, &c. do three waies helpe
the dead, by way of merit of cō-
gruittie, by way of intreatie, and
by way of satisfaction.

Lastly here we learne that
faith and the iustice of good
conscience must alwaies goe
toge-

Bellar. de
Indulg. c.
14. p. 85. -

together. And for this cause it is not said, that man liues by faith, but the iust man. Let all protestants learne and remēber this. For it is Gods commandement that we should ioyntly keepe faith and good conscience. And it is a common offence to Atheists, papists, worldlings, that such as pretend faith, faile in the righteousnesse of good conscience. Some it may be, will say, that it shall suffice for thē to call vpon God when they are dying, and to die by faith. I answer, that we must not onely die and be saued, but also liue in this world by our faith.

FINIS.